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AUTHOR Newman, Joan A.
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ABSTRACT

This handbook is intended to assist educational personnel in promoting awareness of bias and to encourage teachers to deal constructively with bias in the classroom. It attempts to provide a rationale for evaluating materials in this area. Both the State guidelines and the State regulations prohibiting sex discrimination are discussed. Guidelines for identifying bias are given, with examples of particular types of bias. These include stereotypes, biased language, omissions, and perspective. Faculty and classroom activities to counteract bias are suggested. Ways of evaluating these activities are described in terms of: awareness of bias, awareness of the value of diversity, behavior intended to increase others' awareness, and behavior intended to promote equity. References to other sources of information are given. Appendix A lists selected screening tools including a reprint from the Council on Interracial Books for Children called "Ten Quick Ways to Analyze Children's Books for Racism and Sexism." Appendix B is a glossary of terms in common use which are specifically related to bias. (Author/MC)

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GUIDELINES FOR IDENTIFYING AND COUNTERACTING BIAS IN INSTRUCTIONAL MATERIALS

GRADES K-12

Prepared by

Joan A. Newman, Ph. D.

Under the supervision of

Dr. Monica Schmidt
Assistant Superintendent
Professional Services
and
Equal Educational Opportunities

Warren Burton
Director
Beth Voorhees Wilke
Supervisor
Office for Equal Education

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Joan A. Newman
Lake Washington School District

Special Note

It must be emphasized that the enclosed models and suggestions are intended to serve as guideposts and examples of different methods to screen for bias and to take steps to combat it. None of the models are meant to be regarded or used as a complete or definitive tool. The major bias detecting model and perfect action plan have yet to be field tested. The value of all the models and recommendations lies in their relevancy to the individual district's needs.

Table of Contents

Introduction 1

Contents of Handbook 1

Rationale for Evaluating Materials for Bias 2

State Board Guidelines 2

State Regulations Prohibiting Sex Discrimination 3

How to Identify Bias 5

Stereotypes 5

Biased Language 7

Omissions 9

Perspective 9

What to Do About Bias - Some Overall Considerations 10

Suggested Faculty Activities 12

Suggested Classroom Activities 14

Evaluating Activities 15

References 18

Appendix A (Selected Screening Tools)

Appendix B (Glossary)

Introduction

The Superintendent of Public Instruction first published a handbook in 1975 to assist the public schools in the evaluation of bias in instructional materials. At that time, a new law, RCW 28A.58.103 (WAC 180-48-010) mandated the establishment in each district of 1)an instructional materials selection policy and 2)a specially formed committee to implement that policy. The purpose of the handbook was to assist districts in that process.

Now that these policies and committees are in operation, there is a further need -- to assist the district committees to promote awareness of bias and encourage teachers to deal constructively with it in the classroom itself. Since classroom teachers deal with existing materials, do the initial screening of new materials for purchase, and then use those materials when they are purchased, this handbook is directed toward meeting their needs in evaluating materials for bias, in using and in supplementing materials which, in view of present realities, will often represent the very bias we as educators are attempting to counteract.

Contents of Handbook

This handbook will therefore attempt to provide:

a. A rationale which may be used in explaining why we evaluate materials for bias.

b. Guidelines for identifying bias in instructional materials.

c. Overall considerations in dealing with bias in materials.

d. Some suggested faculty activities.

e. Some suggested classroom activities.

f. Some ways to evaluate activities.

g. References for individual teachers and for faculties.

h. An appendix containing some sample screening tools and information, and a glossary of some currently used terms specifically used in relation to bias.

It is assumed that users of this handbook will include many who have already made strides toward the elimination of inequities within their own system. We hope that this update of the major concepts and resources in teaching for equity will be useful to them in furthering district program development already begun.

Rationale for Evaluating Materials for Bias

The most compelling reason for evaluating bias in instructional materials can be found in the democratic principles on which we founded our society and which we charge our educational system with upholding. That being so, it seems strange that we find ourselves faced with so significant a problem in upholding these principles that state legislatures find it necessary to pass new laws mandating that it be done! The difficulty seems to lie in choosing the best method by which we will teach children that all people are created equal and are equally endowed with inalienable rights. With what we now know about how people learn, the current emphasis is growing away from mere recitation of these sentiments toward more active, participatory learning about what equity really amounts to and what it requires of us in the way of behavior.

As we progress toward understanding and practice of the principles of equity, it is only natural that we should find that tools of the past need improvement -- both the materials that students learn from and the attitudes and the information base on which we adults have been relying. The challenging process of re-tooling is a process of expansion and growth, therefore, of including more, not less, than before, and of eliminating only that which prevents the growth of understanding. As educators, it is our responsibility to deal positively with change, not to be primarily the gate-keepers of tradition but to be primarily the seekers and transmitters of truth about ourselves and our world. This process is not, as some fear, a witch hunt, but rather a discovering, a welcoming, a making room for each other in our students' minds and in our own.

State Board Guidelines

In this spirit, the State Board of Education adopted guidelines for the implementation of RCW 28A.58.103 in 1974, stating that criteria for the selection, development and adoption of materials hereafter developed or purchased should reflect, but not be limited to the following concerns:

1. Instructional materials shall enrich and support the curriculum, taking into consideration the varied instructional needs, abilities, interests, and maturity levels of the students served.

2. Instructional materials shall stimulate student growth in conceptual thinking, factual knowledge, physical fitness, literary appreciation, aesthetic values, and the development of ethical standards.

3. Instructional materials should be of sufficient variety so as to present opposing views of controversial issues in order that young citizens may develop the skills of critical analysis and informed decision making.

4. Instructional materials hereafter developed or purchased shall contribute to the development of an understanding of the ethnic, cultural, political, and occupational diversity of American life.

a. Instructional materials shall objectively present the concerns and build upon the contributions, current and historical, of both sexes, and members of the several specific religious, ethnic, and cultural groups. School districts should recognize, however, that under certain conditions, biased materials may represent appropriate resources in presenting contrasting and differing points of view.

b. Instructional materials shall provide models which may be used as a vehicle for the development of self respect, ethnic pride, and appreciation of cultural differences, based on respect for the worth, dignity, and personal values of every individual.

5. Instructional materials including textbooks (single or multiple), programmed learning, telecourses, packaged courses or units, filmed courses, and the like are generally the basic resources for teaching and learning. Therefore, all of the above criteria should be adhered to in their selection.

In setting forth these guidelines, the State Board was building on goal statements adopted in 1972, which included these:

The process of education should ... emphasize that cultural, ethnic and racial differences contribute positively to our nation's future.

... utilize the involvement and support of the entire community to maximize educational experiences.

As a result of the process of education, each student should

... know the basic principles of the American democratic heritage.

... clarify his basic values and develop a commitment to act upon these values within the framework of his rights and responsibilities as a participant in the democratic process.

Teachers will find district instructional goals, which mirror those articulated at the State level, in their district's Policies, By-Laws and Regulations.

State Regulations Prohibiting Sex Discrimination

Washington Administrative Code 392-190-055 (RCW 28A.85 - Sex Discrimination Prohibited) also requires specific efforts toward equity in education, and sets a timetable for elimination of sex bias in textbooks and instructional materials:

(1) It is the intent of this section to eliminate sex bias in connection with any form of instruction provided by a school district.

(2) The instructional materials policy of each school district required by RCW 28A.58.103 shall incorporate therein, as part of the selection criteria, a specific statement requiring the elimination of sex bias in all textbooks and instructional materials including references materials and audio-visual materials.

(3) The instructional materials committee of each school district shall establish and maintain appropriate screening criteria designed to identify and eliminate sex bias in all textbooks and instructional materials including reference materials and audio-visual materials: PROVIDED, that such selection criteria shall be consistent with the selection criteria endorsed by the state board of education dated December 6, 1974, WAC 180-48-010, as now or hereafter amended, and WAC 180-46-005 through WAC 180-46-060, as now or hereafter amended. One of the aids to identification of sex bias in instructional materials consists of the Washington Models for the Evaluation of Bias Content in Instructional Materials published by the Superintendent of Public Instruction.

(4) In recognition of the fact that current instructional materials which contain sex bias may not be replaced immediately, each school district should acquire supplemental instructional materials or aids to be used concurrent with existing materials for the purpose of countering the sex bias content thereof.

(5) Each school district shall comply fully with this section with respect to all textbooks and instructional materials including reference materials and audio-visual materials ordered after July 1, 1976. The screening criteria required by this section shall be adopted with the approval of the school district board of directors no later than July 1, 1976.

(6) Nothing in this section is intended to prohibit the use or assignment of supplemental instructional materials such as classic and contemporary literary works, periodicals and technical journals which, although they contain sex bias, are educationally necessary or advisable.

With this abundant rationale, district committees, individual teachers and faculties should have little difficulty explaining the need to examine rigorously and make meaningful decisions about both materials in use and those available for purchase, and about the ways in which they are used.

It should be noted that all kinds of media are included in the term "instructional materials," and although textbooks (and possibly films) have received the greatest attention from those concerned with evaluating for bias, all media used have a significant effect on student learning. Bias may exist in filmstrips, posters, audio and videotapes, bulletin displays, field trip experiences, radio programs and so on.

How to Identify Bias

As we discover how better to teach and apply the principle of equity in our schools, we are placing increasing emphasis on cultural pluralism. This means a move away from the "melting pot" philosophy, in which it was thought desirable for different people to give up their differences in order to blend together. It means a move toward what has been called the "salad bowl" philosophy, in which differences are preserved and contribute to the desirability of the whole. This "salad bowl" philosophy incorporates the belief that the diversity of race, custom, color, religion, age, physical make-up and life-style is a positive and essential characteristic of our nation and its heritage. It makes room for all.

The schools, of course, play a highly significant role in promoting or negating this constructive view. The media by which students learn share this role with the teacher and other school staff. Attitudes expressed or modeled in materials, as well as by people, work against the development of culturally pluralistic education if they relegate groups of people to secondary or inferior status. A curriculum may perpetuate these attitudes and the behaviors they cause, if it omits the history, contributions and life-styles of a group, if it demeans a group by using patronizing language, or if it portrays a group in stereotyped roles with less than a full range of human interests, traits and capabilities.

The stereotypes of greatest concern today are those associated with:

Ethnicity
Sex (including male sex role stereotypes)
Religion
Socio-economic class
Physical handicaps
Age
Family make-up
Native language
Occupation

The following examples may help to identify bias in these areas. No attempt has been made to prepare an exhaustive list of indicators of bias. This is offered as a starting point, from which teachers may develop their own lists, specific to the materials they are considering.

Stereotypes*

	Example	Alternative
Ethnic	Blacks are depicted as violent; living only in ghettos; employed only as singers, dancers, athletes	All ethnic groups are portrayed as equally independent/dependent, active/passive, leaders/subordinates, peace-

*See Appendix A (NCTE, pp. 3-4) for additional examples.

	or servants (often only unemployed); dressed in poor or "Aunt Jemima" clothing.	able/militant, open/secretive, thoughtful/impulsive, tall/short, stocky/slender, tidy/easygoing, villain/hero(ine), etc.
	Native Americans are depicted as people of the past, as savages.	
	Chinese Americans are depicted as living only in Chinatowns, or doing laundry. Other Asian Americans, such as Pilipinos, are shown as gardeners or servants. Japanese are shown only as participants in World War II.	
	Chicanos are depicted as sleeping or only as migrant workers.	
Sexual	Boys are shown doing, girls watching.	Members of both sexes are shown to be independent/dependent, positive/fearful, active/passive, intelligent, emotional, gentle and caring about others.
	Women are shown only in their relationship to males (husbands, sons, bosses).	Members of both sexes are shown in non-traditional as well as traditional roles in the family, at work, and in leisure activities.
	Women and girls are shown as silly, giggly, timid and interested in trivial things.	
	Men and boys are approved of only when they are fearless, confident, winning or at least desiring to win, controlling their emotions.	
Other types	Only "nuclear family" groups are shown, with breadwinning father, homemaker mother, and two to four children.	In addition to the traditional "nuclear family" model, family groups are shown in which there are single parents, adopted and foster children, step parents, and/or relatives living with the family, relatives as surrogate parents. "Extended family" models are shown, where emphasis is placed on roles and relationships rather than physical proximity.
	People in certain groups are shown always eating the same food, dress-	People of all groups are shown in a variety of clothing, with a variety of

ing in the same clothing (children with lollipops; older women with aprons and figured print dresses; Asians eating rice with chopsticks; Jewish men identified by skull caps; Chicanos with sombreros; handicapped with crutches).	of eating habits and activities, indicating that each person belongs to many groups and may take part in many different activities, eat many different foods, etc.
Certain groups are presumed to be "better at" some activities than others. (Girls are assumed to be "better at" cutting out paper dolls and garments, while boys are "better at" building things. Blacks are assumed to be "more athletic" and "more musical" as a group than Whites).	Certain <u>individuals</u> are shown as "good at" certain activities without references to a group to which the individual may belong. No assumption is made about a group's abilities or lack of them.

<u>Biased Language</u>*

Example	Alternative
Materials encourage majority students to "help" non-majority people, who are spoken of as "less fortunate," "needy," "disadvantaged," "under-privileged," "trying as hard as they can," -- all terms which are patronizing and depict non-majority people in terms of the ways in which they may have "less than" majority people, with the implications that they must somehow then <u>be</u> "less than" majority people.	Non-majority people are spoken of as having "equal worth" to that of majority people, as having points of view with "equal value," having "equal right" to society's benefits and, when appropriate, as being "victimized" or "unfairly treated" by majority customs and institutions which fail to acknowledge the "human dignity" of all people. The right of non-majority people to decide what is best for themselves is stressed by authors and producers.
Non-majority people or women are identified by first names only ("Joe," instead of "Joe Smith"or "Mr. Smith") when majority people are referred to by full name or title, non-majority people or women are referred to by diminutives of their names ("Sammy," "Susie," "little Juanita," "Baby Doll") while majority people or men are referred to in less patronizing terms.	All people portrayed are spoken of in balanced ways -- first names under similar circumstances, full names and/or titles for all if for any, diminutives for all those concerned in situations of familiarity. ("John," "Mary," "Susan Jones," "Mr. Taylor.")

*See Appendix A (NCTE, p. 3; CIBC, No. 9) for further examples.

Women are referred to as "girls" or "gals." People in less traditional roles are referred to in terms of their sex ("lady lawyer," "authoress," "career girl," "male nurse.")	Women are referred to as "women." Women who are lawyers of authors are referred to as lawyers or authors; men who are nurses as nurses. Women who have careers are, when appropriate, described as performing the particular work they do.
References to non-majority people or women is omitted in ways that perpetuate the belief that majority men "built this nation." ("Yankee ingenuity triumphed as the farmer and his sons carved a foothold in the wilderness.")	The contributions of Native Americans and Blacks throughout the nation, and of Asians and Mexican Americans in the West, are acknowledged in accounts of how Whites prospered in this country. ("White families built farms in an area they called 'New England.'")
Humankind is referred to by the generic "he" and certain other phrases exclude women. ("Anyone wishing to go must show his pass;" "All delegates and their wives...")	"He" is no longer assumed to be generic (There are several widely used generic forms: "He/she," "his or her," "s/he." "Their" may be used when grammatically correct, and is often used in conversation even when not grammatically correct.) "All delegates" may be referred to as being "with or without spouses" or "guests." Changing singulars to plurals often helps ("All those wishing .... their passes.")
Non-English phrases appear quaint, un-educated and in some way less than majority English. ("I true tink beneath d'skin is all d'same," attributed to a Black fictional character, is not portrayed as a statement in Black English, which is a language with its own syntax. It comes across as a substandard version of a favorite majority English expression. "So solly" or "Ah, so" are used to mock non-standard English accents. Phonetic variations of majority speech, such as that of Boston or southern Illinois are not printed as a rule, although White southern speech is occasionally mocked in this way, also.)	Non-majority speech is presented with respect. Black English is acknowledged to be a separate language, primarily by the way in which characters using it are portrayed. Black characters are less likely to be seen as unable to mimic White speech patterns accurately if they are not made to echo White characters' points of view.
Some non-English phrases are misused. ("Como mucho?" in Spanish means, "Do I eat a lot?" and is	Non-English phrases are used accurately, and, when appropriate, authority for them is cited.

used in error if assumed to mean "How much?", the literal translation.)	
(The term "macho" is misused to designate male chauvanism.)	(The Mexican word "machismo" or "macho" is properly used to mean "masculine pride, bravery and responsibility.")
(The term "siesta" is distorted patronizingly to indicate a time of laziness and somnolence during the normal working day.)	(The "siesta" is properly identified as a noon break in tropical climates, after which work is resumed into the cooler evening.)

Omissions*

Example	Alternative
Non-majority and women's contributions to history, science, etc., are segregated in special chapters, sections, units or bordered boxes, and do not appear in context.	Non-majority and women's contributions are interwoven with the rest of the text, as they are in life.
The civil rights of one racial minority group is discussed in a government textbook; one portrait of another racial minority group is included along with a bordered box of its possible contribution to American federalism; and several famous women are discussed under sub-headings in bold face type; only White majority male lifestyles of the period are suggested.	Inadequate treatment of non-majority people and women is supplemented by pictorial content and ample supplementary information accompanying the original material. Each discussion in the original material permits extension of the point of view expressed to include all people in the nation in a positive way. Each discussion promotes respect for human diversity.

Perspective

Example	Alternative
Certain persons or groups are defined only in terms of their relationship to others ("Mr. Jones' wife Sara," elderly	People are defined in terms of themselves ("Sara Jones;" elderly people "out for a stroll," or "shopping" or doing what they <u>are</u> doing).

*(See, for instance, <u>Stereotypes, Distortions and Omissions in U.S. History Textbooks</u>, in References, p. 19, since considerable research is required to deal adequately with omissions.)

people "no longer able" to perform some youthful activity).	
Non-White people are portrayed as if they would prefer to be White. (Portraits of Blacks show dark-colored Caucasian features; "Indian princesses" are used to represent Native American components of a story.)	Non-White people are shown in realistic graphics which allow non-White children to identify proudly with them; Native Americans are portrayed in real roles with their own features and styles.
Non-majority people are shown only as they follow the lead of the majority or as they appear to be menacing majority welfare. (Families of migrant workers are spoken of as "learning" to send their children to school and to care for their health because of majority benevolence; non-traditional families are shown as threatening the "stability" of the family.")	Non-majority people (including members of non-traditional families) are shown as making independent judgments for their own welfare and that of their families. The availability of services and resources is treated realistically (distance to school, cost of transportation, farm wages, cost of health care, existing remedies, etc. are shown as factors in migrant family decisions.) Terms such as "stability" are defined and indicators of what authors consider desirable are clearly set forth for all to judge for themselves.
Authors or producers "blame the victim." (The unemployed are portrayed as lazy; lower socio-economic groups as not understanding the value of money; slaves as having been happy that way; women as biologically subservient; or, conversely, unnatural if they wish to be the equals of men, wearing "mannish" clothes or acting in eccentric ways.)	The causes of inequity are examined by looking at forces external to those who are victimized. (Employers' attitudes are examined when considering which peoples are most often denied employment; Blacks' tastes in automobiles are discussed in terms of auto mortgages being available to them at times when housing mortgages are not; slaves attitudes are linked to their survival - "spirituals" are revealed to have been coded messages concerning successful escapes*; etc.)
Authors or producers use the "third person omniscient" and automatically lock viewers or readers into their one point of view.	Presentations point out alternative points of view. ("Another view is expressed by some historians, who show that .....")

What to Do About Bias -- Some Overall Considerations

Selection of instructional materials logically begins with the teacher

*Black Experience, Multicultural Human Relations Training Program (See References p.20)

who first determines the need for resources and sorts out the possibilities on the basis of content, presentation style and available funds. It is teachers who first apply criteria in screening materials for purchase and in evaluating existing materials, prior to recommendation by the principal and consideration by the district Instructional Materials Selection Committee. It is also teachers who choose materials to use as examples, to teach the fact of bias to students and to encourage them to deal with it constructively. Therefore, if materials evaluation is to assist teachers to teach, rather than setting up a hoop to be jumped through for approval of an intended purchase, some practical and specific questions must first be addressed and answers agreed upon throughout the district. Teachers may then reasonably expect to be supported in the judgments and recommendations they make. Teachers have a right to ask for answers to these questions:

1. What degree of bias will be acceptable in the district in

   a. existing materials, required and supplementary?

   b. materials to be purchased, required and supplementary?

2. How can criteria be made specific enough to establish degrees of bias?

3. How will buildings and the total district reach agreement, so that judgments will be reasonably consistent, and generally adhered to, even though staff changes?

4. Who will identify and who will collect appropriate supplementary materials for use with texts which are the best available but not up to district standard?

Many screening tools are in use across the state. The Highline School District tool (See Sample page, Appendix A) offers a method of rating degrees of bias and linking the permissible use of materials to that rating. A suggested variation of the Highline tool might establish as degrees of bias: 1 = Free of bias; 2 = To be used with supplementing as noted; 3 = Unacceptable. Those choosing to adopt the Highline tool would still need to establish specific criteria for determining the degrees of bias. (See Appendix A for some other available tools).

Many tools a district may choose to focus in on will be improved by being made more specific. For instance, how many lifestyles does it take to be "a variety?" Also, in many cases, general screening questions are so prejudicially worded as to be almost rhetorical: "Are derogatory comments directed against women?" and "Does the author avoid distortion and bias?" "Does the material deal fairly with past and present issues and problems?" Anyone who likes a certain author will hardly see distortion and bias in that person's work without further assistance, whether it is there or not!

Another concern in determining specific criteria is choosing indicators with long-range application, rather than those which may speak to current issues only. One example is the recent emphasis on "non-traditional lifestyles" in

screening tools, which caused some embarrassment when it was pointed out that it should be equally permissible to live traditionally as to live non-traditionally. Similarly, in our enthusiasm for promoting job equity, women must not be castigated for choosing to work at home. The rule of thumb for screening criteria must be that they a)promote respect for diversity and b) are based on reality. Reality changes as environments and inter-relationships change, and the challenge to us as educators is to continue testing for reality and adapting our perspective to match what we find out.

Finally, the nature of citizen participation in evaluating materials in a district must be mutually determined between citizens and schools, if respect for diversity and human dignity is the goal, and if teachers' work in evaluating materials is to be meaningful. Citizens who believe materials used in the schools violate their personal beliefs should neither go unanswered and dissatisfied nor be given the right to dictate to other citizens who believe differently.

These overall considerations may best be addressed by a program which includes staff participation in awareness workshops, leadership by principals in setting building goals, and support and direction from the Instructional Materials Selection Committee in developing district adherence to state goals.

Some Suggested Faculty Activities

Keeping current is the responsibility of all educators. Therefore, it is the responsibility of staff members to seek out the information they need to make meaningful changes in curriculum and the selection and use of appropriate materials. This responsibility should not be left to the Instructional Materials Selection Committee or other advisory or administrative staff, but should be assumed by each of us in our own sphere.

The following outline is a suggested sequence for those acknowledging this responsibility:

I. Faculty participation in awareness-raising workshops
(See References P.20 for a list of recommended available workshops and presenters)

II. Staff development program to add to present knowledge about non-majority groups
(See References p.20 for suggested references; also local college and extension catalogs.)

III. Faculty assessment of bias within their building which affects students and program

A. Analyzing facilities: How do they perpetuate assumptions about boys and girls, about majority and minority values?

B. Analyzing building activities: How do they perpetuate assumptions and channel students into stereotyped ways of thinking?

C. Analyzing instructional materials and course content (See Appendix A -- for some commonly used screening tools)

IV. Development of building action plan to reduce incidence of bias and promote cultural pluralism, respect for differences, and human dignity.

A. Preview print and non-print materials (with media professional) regularly, whether or not funds are currently available, establishing a rotating preview committee or contributing members to such a district committee.

B. Collect examples of bias in existing materials, the press, etc. to use in teaching about bias and ways to deal with it constructively.

C. Develop alternatives for the use of existing materials which are biased.

1. Establish collections of biased materials and identify specific examples of bias in them.

2. Designate times and settings for instruction of students in identifying stereotypes, biased language and perspectives.

3. Specify student activities, such as re-designing biased materials, which will engage both faculty and students in close examination of the methods by which bias is transmitted in books, magazines, filmstrips, records, broadcast television and radio, etc.

D. Promote on-going counseling and activity program for students, stressing self-esteem and the range of career choices and lifestyles.

E. Build joint staff-community involvement and education program, via in-service programs, open houses, media fairs, newsletters, features in local news outlets, parent advisory groups with mutually clarified responsibilities.

F. Build supplementary materials collection (with media professional) by keeping vertical files of clippings, exhibits, etc. stressing the values of cultural diversity.

G. Build a resource list (with media professional) of local speakers representing non-majority groups and interests, and of free materials available depicting differing lifestyles and points of view (See References p. 18 -- for some suggested resources).

Some Suggested Classroom Activities

(Key: S = suggested for secondary; E = suggested for elementary)

S,E I. Incorporate the teaching of equity, as a principle and as a behavior, in whatever is being taught.

S,E II. Incorporate discussions of the value of diversity into whatever is being taught. (See References p. 21 -- for suggested films for this purpose).

S,E III. Establish a learning sequence for teaching respect for differences, beginning with the kinds of variety with which students are most familiar, following by differences in people with which students are less comfortable, then moving into acquiring additional information about differences with which they are still less familiar.

S,E IV. Incorporate Rainbow Activities (See References p. 21) into course of study, especially "Rainbow," for teaching the value of differences; "Paper Doll Autobiography" (elementary) and "Window to My World" (secondary), "I'm a V.I.P." and "Personal Uniqueness Design" for teaching the value of self-esteem; "Dream Machine" for teaching the value of independent thinking; "Friends and Neighbors" and "Reaching Out to the Immigrant" for teaching the value of friendships with others.

S V. Discuss television stereotypes, including male role stereotypes, following with:

a. a class activity in which students bring in and present/discuss stereotypes from other mass media. (Can be used in conjunction with Rainbow Activities such as "Uniqueness Design." Following the Rainbow exercise, the teacher asks, "How do you like knowing that you are unique? How do you feel when someone thinks you are someone else? etc.)

b. Having the class look for these same stereotypes in course materials or in supplementary materials provided by the teacher; students re-write, (re-draw, re-photograph, re-narrate, etc.) those portions of materials to eliminate stereotypes.

c. Students develop questions or categories of "Questions to Ask Myself" to be used in future reading, viewing and listening, to correct for biased assumptions.

S,E* VI. Students study the vocabulary of equity and of bias (See "Biased Language Alternatives," p. 7; and Appendix B -- Glossary), and collect examples of equitable and inequitable vocabulary in the press, in television programs, on the radio, etc.

*Can be adapted: "Does 'he' always mean a boy or man?" "Do all the girls in this room like to sit and watch their brothers?"

S,E VII. Build a class display of examples of ethnic minority and women's contributions to American History (See References p.18 -- for some sources): federal structure, open heart surgery, etc., as well as civil rights contributions to current legislation.

S,E VIII. Compare holidays and customs of different non-majority groups (See References p. 18).

S IX. Compare different treatments of the same subject. Students discuss the different messages the treatments project and how messages can be tailored to include or exclude information. Draw the parallel with information made/not made available on non-majority values. (Example: A newspaper article and radio news statement on an event of current interest.)

S X. Build a class display and clipping file of a)stories that build pride and b)stories that harm non-majority people, from the local and metropolitan newspaper. Discuss the stereotypes that the latter reinforces. Students add magazine articles, ads, notes or cartoons of television and radio stories, ads or announcements in these two catagories.

S,E XI. Compare ways of life and points of view as presented by representatives of majority and non-majority groups in the community, through resource speakers or field trips. Students develop their own presentations presenting alternate experiences and views of their own, in areas of importance to them (first day of school, sports, leisure activities, subjects in school, etc.) (See also "Yin and Yang" Rainbow Activity.)

Evaluating Activities

Because activities related to bias and equity call forth a variety of responses, it is difficult to use standard types of measurement tools to evaluate their usefulness. Generally, one must ask questions and look for indicators that show participants have increased/not increased:

a. awareness of bias

b. awareness of the value of diversity

c. behavior intended to promote equity

d. behavior intended to increase others' awareness of bias and/or the value of diversity

Can participants identify stereotyped pictures? Can they locate sources of materials produced by differing ethnic groups? What projects have they undertaken to increase respect for others? All these changes/no changes can be measured affectively -- that is, by asking participants their perceptions of themselves. Some may be measured by tallies of behavior previously agreed upon

as indicating intent. Long-range indicators may be developed to the mutual satisfaction of the evaluators. However, there may be no totally objective measure of increased awareness or intent to improve. The actual achievement of equity is usually the result of a complex of efforts, in addition to the one activity one wishes to evaluate.

A tally may be kept of building or district accomplishments in reducing the incidence of bias and of increased teaching about bias. Questions for evaluating the affect of awareness workshops may be asked of participants immediately following and again after a period of time during which participants have agreed to translate that awareness into practice. For instance, one might ask:

Immediately Following*

1. What ideas and strategies do you plan to take back to your educational setting as a result of this workshop?

2. Utilizing the materials, information and ideas presented in this workshop, do you feel better able to help: (Check those appropriate)

   _____Others understand bias

   _____Eliminate bias in your own setting

   _____Plan follow-up activities to work for sex and race equity

3. What would you see as the most useful follow-up to this workshop?

Later in the Year*

1. What have you done as a follow-up to attending the awareness workshop? (Please highlight certain activities as examples.)

2. What do you consider your most successful activities in reducing the incidence of bias?

3. How have you been able to combat the bias in instructional materials which your students use?

4. What do you feel you still need to do?

5. What activities by others do you feel would facilitate your work in reducing bias?

*Workshop Evaluation form, Lake Washington Multi-Ethnic Awareness In-Service Program, Instructional Services, Lake Washington School District.

Evaluation of activities used in the classroom might take some of the more standard forms, such as tests of students' knowledge of omissions and errors in instructional materials; tallies of observations about bias in their environment; voluntary student records of completed class or student projects dealing with equity (to show the extent of student exposure to direct teaching/learning about bias and equity).

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"Black History: Lost, Strayed or Stolen," (Bill Cosby) King County Library System.

"Cruising J-Town," Amerasia Bookstore, 338 E. 2nd Street, Los Angeles, CA 90012.

"Fable of He and She," Learning Corporation of America, 1350 Avenue of the Americas, New York, N.Y. 10019.

" 'I Have a Dream...': The Life of Martin Luther King," King County Library System.

"Is It Always Right to Be Right?", ELMSD Collection, ESD 121, 1410 South 200th Street, Seattle, WA 98148.

"Where All Things Belong," Renascence Project, 325 - 9th Street, San Francisco, CA 94103.

APPENDIX A

(Selected Screening Tools)

SAMPLE PAGE

Reprinted 1976

Criteria Checklist for Selection of Learning Resources - Highline School District, Seattle, WA.

1:1 ____	3:2 ____	5:2 ____	4. Males and females are pictured in traditional and nontraditional roles and occupations.
2:1 ____	3:1 ____	4:1 ____	5. Females are given credit for discoveries and contributions to social, artistic and scientific fields.
____	____	____	6. Males and females are justly listed in the index.
1:1 ____	1:2 ____	1:3 ____	7. In family situations household tasks are shared equally between male and female.
1:1 ____	2:3 ____	1:3 ____	8. Both males and females show a variety of emotions.
High: Non-sexist vocabulary used _____			9. The vocabulary of sex bias is avoided.
Poor: Sex exclusive language is used ____			

3) Racial bias: The following criteria are intended to eliminate from learning resources proposed for purchase any traditional and biased attitudes which have created stereotypes of persons of color and contributed in the past to unequal opportunities for non-White groups.

In Compliance	Conditional*	Unacceptable	
_____	_____	_____	1. Oversimplified generalizations about racial groups are avoided in illustration and test. (Passive onlookers, fearful of ordinary situations, etc.)
_____	_____	_____	2. Persons of color are included on an equitable basis to avoid tokenism. (18% must be persons of color.)
_____	_____	_____	3. Persons of color are shown in variety of lifestyles. (Urban, suburban, rural, ghetto, etc.)
_____	_____	_____	4. Persons of color are shown in active, decision making and power roles.

Continued.....

TEN QUICK WAYS TO ANALYZE CHILDREN'S BOOKS FOR RACISM AND SEXISM

The Council on Interracial Books for Children
1841 Broadway, New York, New York 10023
Reprinted with Permission

Both in school and out, young children are exposed to racist and sexist attitudes. These attitudes -- expressed over and over in books and in other media -- gradually distort their perceptions until stereotypes and myths about minorities and women are accepted as reality. It is difficult for a librarian or teacher to convince children to question society's attitudes. But if a child can be shown how to detect racism and sexism in a book, the child can proceed to transfer the perception to wider areas. The following ten guidelines are offered as a starting point in evaluating children's books from this perspective.

1. CHECK THE ILLUSTRATIONS

- Look for stereotypes. A stereotype is an oversimplified generalization about a particular group, race or sex, which usually carries derogatory implications. Some infamous (overt) stereotypes of Blacks are the happy-go-lucky water-melon-eating Sambo and the fat, eye-rolling "mammy"; of Chicanos, the sombrero-wearing peon or fiesta-loving, macho bandito; of Asian Americans, the inscrutable, slant-eyed "Oriental"; of Native Americans, the naked savage or "primitive" craftsman and his squaw; of Puerto Ricans, the switchblade-toting teenage gang member; of women, the completely domesticated mother, the demure, doll-loving little girl or the wicked stepmother. While you may not always find stereotypes in the blatant forms described, look for variations which in any way demean or ridicule characters because of their race or sex.

- Look for tokenism. If there are non-White characters in the illustrations, do they look just like Whites except for being tinted or colored in? Do all minority faces look stereotypically alike, or are they depicted as genuine individuals with distinctive features?

- Who's doing what? Do the illustrations depict minorities in subservient and passive roles or in leadership and action roles? Are males the active "doers" and females the inactive observers?

2. CHECK THE STORY LINE

The Civil Rights Movement has led publishers to weed out many insulting passages, particularly from stories with Black themes, but the attitudes still find expression in less obvious ways. The following checklist suggests some of the subtle (covert) forms of bias to watch for.

- Standard for success. Does it take "White" behavior standards for a minority person to "get ahead"? Is "making it" in the dominant White society projected as the only ideal? To gain acceptance and approval, do non-White

persons have to exhibit extraordinary qualities -- excel in sports, get A's, etc.? In friendships between White and non-White children, is it the non-White who does most of the understanding and forgiving?

- Resolution of problems. How are problems presented, conceived and resolved in the story? Are minority people considered to be "the problem"? Are the oppressions faced by minorities and women represented as causally related to an unjust society? Are the reasons for poverty and oppression explained, or are they accepted as inevitable? Does the story line encourage passive acceptance or active resistance? Is a particular problem that is faced by a minority person resolved through the benevolent intervention of a White person?

- Role of women. Are the achievements of girls and women based on their own initiative and intelligence, or are they due to their good looks or to their relationship with boys? Are sex roles incidental or critical to characterization and plot? Could the same story be told if the sex roles were reversed.

3. LOOK AT THE LIFESTYLES

Are minority persons and their setting depicted in such a way that they contrast unfavorably with the unstated norm of White middle-class suburbia? If the minority group in question is depicted as "different," are negative value judgments implied? Are minorities depicted exclusively in ghettoes, barrios or migrant camps? If the illustration and text attempt to depict another culture, do they go beyond over-simplifications and offer genuine insights into another lifestyle? Look for inaccuracy and inappropriateness in the depiction of other cultures. Watch for instances of the "quaint-natives-in-costume" syndrome (most noticeable in areas like costume and custom, but extending to behavior and personality traits as well).

4. WEIGH THE RELATIONSHIPS BETWEEN PEOPLE

- Do the Whites in the story possess the power, take the leadership, and make the important decisions? Do non-Whites and females function in essentially supporting roles?

- How are family relationships depicted? In Black families, is the mother always dominant? In Hispanic families, are there always lots and lots of children? If the family is separated, are societal conditions -- unemployment, poverty -- cited among the reasons for the separation?

5. NOTE THE HEROES AND HEROINES

For many years, books showed only "safe" minority heroes and heroines -- those who avoided serious conflict with the White establishment of their time.

Minority groups today are insisting on the right to define their own heroes and heroines based on their own concepts and struggles for justice.

When minority heroes and heroines do appear, are they admired for the same qualities that have made White heroes and heroines famous or because what they have done has benefited White people? Ask this question: Whose interest is a particular figure really serving?

6. CONSIDER THE EFFECTS ON A CHILD'S SELF-IMAGE

- Are norms established which limit the child's aspirations and self-concepts? What effect can it have on Black children to be continuously bombarded with images of the color white as the ultimate in beauty, cleanliness, virtue, etc., and the color black as evil, dirty, menacing, etc.? Does the book counteract or reinforce this positive association with the color white and negative association with black?

- What happens to a girl's self-image when she reads that boys perform all of the brave and important deeds? What about a girl's self-esteem if she is not "fair"of skin and slim of body?

- In a particular story, is there one or more persons with whom a minority child can readily identify to a positive and constructive end?

7. CONSIDER THE AUTHOR'S OR ILLUSTRATOR'S BACKGROUND

Analyze the biographical material on the jacket flap or the back of the book. If a story deals with a minority theme, what qualifies the author or illustrator to deal with the subject? If the author and illustrator are not members of the minority being written about, is there anything in their background that would specifically recommend them as the creators of this book?

- Similarly, a book that deals with the feelings and insights of women should be more carefully examined if it is written by a man - unless the book's avowed purpose is to present a strictly male perspective.

8. CHECK OUT THE AUTHOR'S PERSPECTIVE

No author can be wholly objective. All authors write out of a cultural as well as a personal context. Children's books in the past have traditionally come from authors who are White and who are members of the middle class, with one result being that a single ethnocentric perspective has dominated American children's literature. With the book in question, look carefully to determine whether the direction of the author's perspective substantially weakens or strengthens the value of his/her written work. Are omissions and distortions central to the overall character or "message" of the book?

9. WATCH FOR LOADED WORDS

A word is loaded when it has insulting overtones. Examples of loaded adjectives (usually racist) are savage, primitive, conniving, lazy, superstitious, treacherous, wily, crafty, inscrutable, docile, and backward.

- Look for sexist language and adjectives that exclude or ridicule women. Look for use of the male pronoun to refer to both males and females. While the generic use of the word "man" was accepted in the past, its use today is outmoded. The following examples show how sexist language can be avoided: ancestors instead of forefathers; chairperson instead of chairman; community instead of brotherhood; firefighters instead of firemen; manufactured instead of manmade; the human family instead of the family of man.

10. LOOK AT THE COPYRIGHT DATE

Books on minority themes -- usually hastily conceived -- suddenly began appearing in the mid-1960's. There followed a growing number of "minority experience" books to meet the new market demand, but most of these were still written by White authors, edited by White editors and published by White publishers. They therefore reflected a White point of view. Only very recently, in the late 1960's and early 1970's, has the children's book world begun to even remotely reflect the realities of a multiracial society. And it has just begun to reflect feminists's concerns.

The copyright dates, therefore, can be a clue as to how likely the book is to be overtly racist or sexist, although a recent copyright date, of course, is no guarantee of a book's relevance or sensitivity. The copyright date only means the year the book was published. It usually takes a minimum of one year - and often much more than that - from the time a manuscript is submitted to the publisher to the time it is actually printed and put on the market. This time lag meant very little in the past, but in a time of rapid change and changing consciousness, when children's book publishing is attempting to be "relevant," it is becoming increasingly significant.

APPENDIX B

Glossary of Some Terms in Common Use

Specifically Related to Bias

Glossary of Some Terms in Common Use

Specifically Related to Bias

Cultural Pluralism - the philosophy which holds that the diversity of cultures in society is a positive good, contributing to a dynamic whole in which the individual's dignity and worth is preserved.

*Distortion - statement of misunderstanding that twists reality out of its true meaning; taking erroneous information to be factual.

Equality - having the same capability, quantity or effect as another.

Equity - justice and impartiality; respect for all.

*Ethnic - (referring to) a group of people within the prevailing cultural and social system who retain outstanding and prevalent characteristics or common traits in such areas such as customs, language, religion, socio-economic status, etc.

Ethnocentrism - assuming that the group standards and values of one's own culture are superior to all others.

Eurocentric - presenting information solely from the perspective of Americans of European ancestry.

*Human Relations - the study of human interaction and ability of all people to get along and communicate effectively with each other.

*Life-styles - patterns of living reflecting individual or group values.

Majority - the part of the population whose biologic and social characteristics, customs and point of view prevail.

*Minority - a smaller part of a population differing from others in some biologic and/or social characteristics.

+Multicultural - describing a society which is made up of a number of cultural groups, based on race, ethnicity, religion, language, nationality, income, etc., each of which retains its individuality and is accorded equal respect by others.

*Multi-ethnic - describing a society in which people belonging to a number of visibly different ethnic groups live, with varying degrees of acceptance by the prevailing culture and by other ethnic groups.

*Omission - leaving unmentioned information or knowledge that is unknown, or known but witheld from context.

*Prejudice - judgment made before gathering of fact and evaluation of fact, without knowledge, thought or reason.

*Racism - any attitude, action or organized structure which subordinates a person or group because of race. Racism differs from prejudice in that racism presumes the power to carry out systematic discriminatory practices through the major institutions of society.

Sexism - any attitude, action or organized structure which subordinates a person or group on the basis of gender. ("Sexism" is often used to describe personal attitudes of males or females, but, like racism, requires the possession of power to be effective.)

*Stereotype - a pre-determined, uniform projection of a generalized mental picture of a person, race, issue or event, ethnic, socio-economic, physical or religious group or life-style.

*Adapted from glossaries of Multi-Ethnic Curriculum Staff and Human Relations Task Force, Seattle Public Schools.

+From "Restructuring Teacher Education for Multicultural Imperatives," Dr. Asa G. Hilliard, Dean, School of Education, San Francisco University, in N.W. Hunter, Multicultural Teacher Education through Competency-Based Teacher Education, American Association for Colleges of Teacher Education. Washington, D.C., 1974, pp. 41-55.